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No. 25

FOREIGN TELEGRAMS.

London, June 12.

A telegram from Washington states that Mr. Root positively refused to make a statement regarding the Japanese situation. His refusal is based solely on his unwillingness to take notice of alarmist rumours.

Mr. Taft, in an interview at Milwaukee, said:—"You may rest assured that there will be no war with Japan."

General Ulyanin, Director of the Central Asian Railway, has been murdered at Askaniya.

The Diplomatic Corps at Tangier have unanimously resolved that a recent secret contract between the Maghzen and a German firm could not be allowed.

London, June 13.

Reuter's correspondent telegraphing from Tokio, states that newspaper men are officially advised to abstain from the publication of inflammatory matter in connection with American question.

A telegram from St. Petersburg states that the Foreign Minister Ivolosky, speaking in the Budget Committee, said that the treaty of Portsmouth was regarded originally as a temporary truce, but that view had now changed into a firm belief in the stability of peaceful Russo-Japanese relations.

A telegram from St. Petersburg states that a Russo Japanese agreement regarding the working of the Chinese Eastern and South Manchurian railways has been signed.

Telegrams from Pretoria state that General Botha will announce to-morrow the decision not to re-enact the Labour Ordinance and to repatriate the Chinese immediately on the expiry of their contracts.

General Botha is very optimistic regarding the obtainability of a sufficiency of natives.

The House of Lords has passed the second reading of the Government Bill for making women eligible for county and borough councils, but the prospects of its becoming law this session are doubtful.

Honorary degrees were conferred at Cambridge yesterday on Sir Henry Campbell-Bannerman, Lord Elgin, Lord Milner, Lord Curzon, Mr. Balfour and several other prominent people.

Lord Curzon's and Lord Milner's receptions were overwhelming.

Reuter's correspondent telegraphs from Hong Kong that the insurgents have attacked the village Yungchung in the prefecture of Waichow, and burnt the military Yamen and the salt station.

A provincial force has pursued and engaged the rebels.

London, June 14.

Severe earthquakes occurred yesterday in Jamaica and at Valdivia in Chile.

Troops at Port Royal rushed into the open and forty-six were injured in the stampede, eleven seriously, and five were killed.

A telegram from Pretoria states that General Botha, in re-opening the Parliament, confirmed the announcement made on the 13th December regarding the Chinese Ordinance.

He said that the Government was unalterably convinced that

the presence of the Chinese was most hurtful to the interests of the Transvaal. Moreover the supply of native labour exceeds the demand.

The Red Cross Conference received with acclamation and referred to a committee an invitation to hold the conference of 1912 in Japan.

London, June 15.

Britain and Spain, and France and Spain, have concluded treaties guaranteeing their respective positions in the Mediterranean and the Atlantic.

Exchange notes embodying these treaties have been communicated to all the powers, including Germany.

General Botha's announcement implying the repatriation of 16,000 Chinese before the end of the year and a total clearance by 1909 has caused consternation in the mining industry which disputes his assertion that a sufficient supply of Kaffirs is available.

The Ministerial papers highly commend his declaration.

The Unionists affirm unhesitatingly that his policy is influenced by a guaranteed loan.

The Hague Conference has opened.

Count Nelidoff has been elected President of the Peace Conference.

He said in a speech that the task of the conference was firstly to seek the means of amicably settling differences between the states, thus arresting the causes of irritation, and secondly to mitigate the effects of war alike for the combatants and for those indirectly affected.

London, June 16.

The proceedings at the Hague yesterday were formal in character, lasting only twenty minutes.

As a spectacle 239 envoys from 47 Powers were not particularly imposing, owing to the absence of uniforms by request of the Dutch Government; though the meeting was immensely significant from the fact that every civilised country in the globe was represented for the first time.

Some delegates and advocates of the limitation of armaments are privately resentful of Count Nelidoff's apparent intention to influence the Conference against the proposal.

London, June 17.

Reuter telegraphing from Teheran, states that a dragoman of the Turkish Consulate has been shot dead.

The murderer escaped.

Advices from Washington state that a private telegram confirms that Mr. Aoki is to be recalled.

Baron Ozawa delivered a message to Queen Alexandra from the Empress of Japan conveying good wishes and appreciation of the Queen's humanitarian works, in which the Empress was following in the Queen's footsteps.

Their Majesties sent in return most cordial greetings and thanks.

The Council on legal Education has notified its decision to substitute an examination in Hindu and Muhammadan law or Roman and Dutch law for the examination in English real and personal property law in the case of such students as desire to avail themselves of this alternative.

It is understood that this concession will greatly facilitate the legal studies of Indian and Ceylon students.



EDITORIAL NOTES.

The closing verses of the tenth chapter of Proverbs are these: "The mouth of the righteous bringeth forth wisdom, but the perverse tongue shall be cut off. The lips of the righteous know what is acceptable; but the mouth of the wicked speaketh perverseness."

This is the day preeminently of wide communication, of speech that echoes from one corner of the world to all the others. Before the 19th century men were content to converse with one another as long as they were in one another's actual presence. After that they confined their utterances to somewhat infrequent letters. During the last hundred years, however, man has been busily perfecting instruments by which his wants and his intentions can be made known to others within a space of time which would have taken away the breath of our ancestors but a few decades back. He employed steam to carry his written messages at a speed which made the old coaches seem like veritable snails as compared with the railway trains. Not satisfied with this, he took of the lightening what he needed to flash the words and sentences that he deemed most important along the wires of the telegraph. Hours, days, weeks and months were reduced to as many moments. Still he was unsatisfied; he must actually *hear* what others were saying, and be able to talk to them in return. Soon came all the wonders of the telephone, and the introduction of those conveniences by which even the scattered farms in a country like the United States of America are put into immediate connection with the towns and cities near them. And now at last man insists upon making the very air itself, the free winds of heaven, the path for his words. Marconi and others have made it possible for poor weak men to do what would have been deemed by our forefathers the work of some mighty Djinn. The world is full of voices calling from one land to another, speaking beneath the rolling oceans, whispering through the forests, and across the lonely deserts.

In view of this state of affairs, does it not behove man to be very careful *what* he says. His voice may be heard in all the five continents within a few hours of the time when he first uttered his sentiments. Millions of people may be affected by what he teaches. And yet what do we find? Rash, unguarded speech seems to be the order of the day. One man hears a rumour of something evil. He repeats it to a friend. That one proclaims it from the housetop; and then literally as well as metaphorically, the winds of heaven carry his words to the ends of the earth.

It is very significant that Japan has, within the last week, given another evidence of her understanding her responsibility to civilization. Dangerous reports were being circulated in the press with regard to unpleasant relations bet-

ween that country and the United States. What happens? Reuter's words are these: "Newspaper men are officially advised to abstain from the publication of inflammatory matter in connection with American questions."

What a lesson for some other nations!

The example of Japan has had a wonderful effect in rousing India. God grant that her example may now have the effect of teaching wisdom to those who are the mouth-pieces of Indian sentiment.

A KRU BOY.

(Continued from June 14th)

The Principal of the University says: "Sammy Morris arrived in the month of December, and became at once an object of curiosity both to teachers and pupils. Here was an African boy, as to the purity of whose blood no one would ever have a doubt. No question of visible admixture would ever be asked in his case, for no raven was ever blacker than he. His lips were thick enough, and his nose sufficiently flat and broad to satisfy the utmost peculiarities of his race. Yet his accent and pronunciation were entirely new to us; unlike that of the typical American negro; unlike that of any other foreigner we had ever met. We learned a little of his former history, and of the marvellous way in which God had secured a passage for him across the great deep; but we knew nothing of the choice spirit, the angel, in black, that was among us. I think curiosity was as great on his part as on ours, for everything was new to him. He had to be introduced to his clothes, and made acquainted with most articles of food, and told how to eat them in American style.

"I shall never forget his wonder when he first awoke and saw the ground covered with snow. When the Israelites saw the new food God had provided, scattered like hoarfrost about the camp, they shouted in amazement, 'Manna, manna! What is it?' So Sammy exclaimed of the snow, 'What is it?' He took some of it in his hand and watched it melt, and saw only a drop of water remaining; and then he asked, 'Where did the snow go after it placed this water in my hand?'

"Many a time have I gone down the hall where he roomed, and heard him 'talking to his Father.' He was as calm and matter-of-fact about it as though he had been talking to me. He was literally talking with God. I have heard his prayers early in the morning before the other students were up; I have heard them late at night, after all the others were locked in slumber. I have quietly set the door ajar, and looked at the earnest face turned toward heaven; but he was not all distracted. His talk with God absorbed him, and he was oblivious of my presence. His power was felt in the school; we all felt it, and were made better by it."

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One of his fellow-pupils, Thomas Newburn, says he has often gone to his room found him engaged in audible prayer. He would pay no attention whatever to the knock at the door, but would continue his talk with God until his soul was satisfied; then he would come to the door smiling, and say, "Now come in; we done talking for this time." Sammy loved his Bible, and not only read it himself, slowly, and as best he could, but whoever came into his room to spend a few minutes was requested to read a chapter for him. One day a young man came who was not a Christian, and when asked to read a chapter he declined, saying he did not believe the Bible. "What!" said Sammy, "you no believe that Book? Your Father speak, you no believe Him? Your Brother speak, you no believe Him? The Sun shines, and you no believe it? God your Father, Christ your Brother, the Holy Ghost your Sun. I pray for you." And he did pray, and the young man was saved. One day out of every week Sammy fasted. From Thursday evening until Saturday morning he would never take a morsel of food nor a drop of water, yet his work went on, and he seemed so cheerful and happy that no one knew of his fasting but those who missed him from the table. He was delighted with this country, and had a keen appreciation of our Christian civilisation. How often would he contrast his country with ours! Once, on Thanksgiving evening, I happened to ask him which country he liked best—we had fed that day on the conventional roast turkey—and without a moment's reflection he answered, laughing, "Which is better—roast turkey or raw monkey?" "Why, Sammy," I said, "you didn't eat monkeys?" "Oh, yes," he replied, "I eat many monkeys, and eat them raw." Yet, much as he admired this country, he longed to finish his studies and go back to preach to his people. He said that when he returned he would devote himself to the children of his race; he would seat them around him in a circle on the sand, and talk to them about Jesus. "They will call me father, but I won't care for that," he said, as his eyes sparkled. "I will tell them of Jesus, and soon some of them will go away in the bushes, and I will know what that means. When they come back they will be very happy." In speaking one night he said, "Bread is one thing, stone is another thing. I once saw a stone with gold in it, and they told me it was worth more than a barrel of flour; but when I am hungry I cannot eat that stone. I must have bread; so my soul cannot be satisfied with anything but Jesus, the Bread of Life." Another and more decidedly original saying was this: "Living a religious life is like eating meat. Some parts of the meat are lean, and you like them very much; some parts are fat, and you do not like them at all; but you must eat both lean and fat to be healthy and strong. So religion has its joys and its crosses; you love the joys, and draw back from its crosses; but you must take them both to become a strong, healthy Christian." One day I

was hearing Sammy and Jimmie Thompson recite a lesson in parsing in the office. Sammy was parsing the word "Heaven," and it was a proper noun, as there was only one Heaven.

Many times have I heard him say in a low, audible voice, when solving a difficult mathematical problem, "Lord, help!" Many wrote for his picture, and with difficulty I prevailed on him to have it taken. "My picture is too ugly," he would say; and once he exclaimed, "Oh, that I could send them a picture of Jesus!" He would always say, "Father told me to do this or that," as if some living person had spoken to him; and, indeed, was not such the case?

His honest black face was a benediction; his simple heart, yearning for the truth, was an inspiration to the teacher to do his best. But our climate proved too rigorous for him. Coming from a region where snow is unknown, he could not withstand a temperature of 20 or 25 degrees below zero. He took a severe cold in January, 1893, and, although it did not disqualify him for study, he never seemed to get rid of it. At last it resulted in a drop-sy. Long before we apprehended that his sickness was serious he told us that he had heard his Master's call, and he must go. When I spoke to him of the work he had so fondly hoped to do among his people, "Others can do it better," he would answer. "It is not my work, it is Christ's work. He must choose His own workers." He bore his sickness patiently, cheerfully; he never spoke of pain or disappointment. The nights were never too long, his fever was never too high, he always spoke of his thankfulness that Jesus condescended to come and stay with him. I once asked him if he did not fear death. He laughed and said, "Oh, no; since I have found Jesus, death is my friend." And so one day in May he went with Jesus to meet death as calmly as he had ever gone to meet the teachers he so much loved. "He walked with God, and was not, for God took him." So ended this marvellous life. A thousand hearts were full of grief, for we all loved him, and many of us stood in dumb amazement at the Providence which had so quickly terminated what promised to be such a useful life. His plans and ours were all shattered in a moment. But God's ways are higher and better than ours. Sammy's funeral took place from the Berry Street Church, to which he belonged, and was one of the largest, and by far the most tender and sympathetic one I ever witnessed in the city of Fort Wayne. The Church was packed from the pulpit to the street, hundreds waiting through the whole service outside the door. And strong men bowed themselves that day, and many wept who were not accustomed to weeping. But why? He was only a poor African boy! True, but many felt that in him they had seen and learned more of faith, more of consecration and the power of God to save, than they had ever known before. He had been greatly blessed of God, and had proven a blessing to



many. We laid him away to rest with many tears, but in the sweet assurance that his pure spirit had entered into the city of his King.

HAVE ANIMALS AN IDEA OF TIME?

A number of curious anecdotes going to show that dogs and cats have some idea of the flight of time are related by M. Henri de Parville in *Les Nouvelles* (Lyons, France, June 7). While he warns us that they are not sufficient to convince us that these animals really have an idea of time, he asserts that they are certainly of interest in this connection. But M. C. de Kirwan, noting in *Cosmos* M. de Parville's anecdotes, asserts that no one can even ask the question placed at the head of this article without undermining the whole science of psychology, and he proceeds to explain away in detail the incidents related by the other writer. These relate to a dog who always called her master to lunch at noon; to another who accompanied his master to a restaurant every night and slept on a bench till nine o'clock, when he regularly waked and notified him that it was time to go; to three cats who always waked at the third sound of a factory whistle and ran to the workmen for bits of their lunch, and to another cat who always went with a factory inspector on his tour in the evening, but at no other time. To these stories M. de Kirwan adds another of cattle pastured on Alpine heights who had always been removed on October 11th. Toward the morning of this day they always collected in a group and showed in every way that they expected to be driven away. Must we say, asks M. de Kirwan, that these animals had an idea of the month of October and the number eleven? He goes on to say:

"Let us now take up all these examples and try to subject them to sane criticism. The dog Tray goes to sleep in his master's work-room, wakes when noon strikes, and goes to caress his master as if to remind him that lunch time has arrived. From the fact that this always happens on the stroke of noon, and never at eleven o'clock, must we conclude that the dog has an idea of time?"

"There is an infinitely simpler explanation. Accustomed to be present daily at his master's midday meal, and doubtless to take part in it, the dog is informed, by sensations in his stomach coincident with the striking of the noon hour, that the movement for lunch has arrived. The 'notion of time' has nothing to do with it.

"The case of the other dog who slept on a bench at a restaurant and woke each evening at a fixed hour is not less easily explicable. It is an effect of habit. The owner of the dog having probably gone out every day at the same hour, the dog had become accustomed to sleep for a fixed period, not by will or reason, but because his organism had become automatically accustomed to a fixed habit.

"The cat stories are explained in like manner. The three cats of the chocolate-maker did not get up at a quarter

of six or at six in the morning because their stomachs did not yet warn them, or, if you will, because their hunger had not been so early aroused by habit. But the image of the food already obtained was associated in their brains with the noise made by the siren at eight o'clock—not because the stroke of eight corresponded with the workmen's meal.

"The case of the cat who accompanied the factory inspector only after the workmen had left is just as simple. Mice and rats do not come from their holes when they see or hear people present; . . . it is, therefore, natural that a cat should choose for the chase the moment—whatever may be the hour—when the building is empty.

"As to the cattle who left the mountain pasture of themselves at a fixed date to return to the stable, the fact is explained by long habit, ending in the formation of a special instinct. If the principal cattle, the leaders of the herd, had acquired this instinct by habit, all the others would follow them by imitation.

"Something similar, but in the opposite direction, takes place when sheep are eager to return to a mountain pasture where they have been accustomed to be driven several days earlier in previous years.

"If we suppose that the notion of time can find a place in the brain of animals, we misconstrue the essential data of comparative psychology. The notion or idea of time supposes the faculty of abstraction, and to a relatively high degree; and the faculty of abstraction involves that of generalization or even of universalization, otherwise known as the possession of reason.

"What is known very improperly as 'the intelligence of animals' is not intelligence in the true sense of the word, a rational or intellectual intelligence; it is purely an intelligence of the senses, exercised only on the particular and the concrete; a knowledge exclusively of the senses, which is more or less developed in different species or races, or more rarely in different individuals, but which never rises to the level of the idea properly so called—that is to say, to the abstract notion of things.

"This is why animals do not talk. Their language—for they have a language—is made up of signs or of inarticulate sounds expressing impressions, sensations, passions, but never ideas. So this language excludes conversation, and is limited to interjections, to signs or movements expressing joy, grief, fear, anger, all the passions of the senses, but never more.

"To inquire whether animals have a notion of time is the same as inquiring whether their so-called intelligence rises to the level of reason. A whole school of psychologists, it is true, asserts that this is so, and great efforts have been made to prove it, but without much success, while the proof of the contrary is not difficult."

—Translation made for THE LITERARY DIGEST.

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RELIGIOUS NOTES.

"There are two great themes," says a writer in *The Hibbert Journal* (London and Oxford), "which should engage the mind and heart of every religious thinker. These are *truth* and *salvation*. The quest for truth is the counterpart of our liability to error; the desire for salvation arises from our consciousness of sin."

Your most delightful acquaintance is the man who grows on you," says *The Interior*. "You know people in plenty who do not gain in your appreciation; every time you meet them they seem more shallow and more petty than before. Indeed, there are times when your discoveries of inner character within the circle of your associations run so much to the revelation of paltriness that you feel in danger of being compelled to discount all human nature as a deceiving sham. But the man who grows on you saves you from cynicism. Every day you are finding in him some factor of manhood that you had not suspected; every day he proves in a new test to have resources of strength upon which you have not counted in your estimate of him."

The arrival of a gorilla at the Dublin Zoological Gardens a day or so before Christmas attracted more crowds than usual during the holidays. The first living specimen of a gorilla reached Europe in 1860, but few people have ever seen one in its native state, and now the Dublin Zoo is the only place where one is on view in the United Kingdom. The greatest care had to be taken of the gorilla in its journey over; it was visited very hour by a doctor, and its dietary is as dainty as possible. Its room is specially heated, and it drinks its milk and eats its nicely cooked chop (which is done in front of the fire), and nibbles at its grapes, sponge cake or bannanas as if to the manner born. Dublin is naturally proud that this is the only place in the world where a gorilla is seen in captivity, and it has taken quite kindly to its new abode.

IF ALL MY YEARS WERE SUMMER

If all my years were summer, could I know
What my Lord means by His "Made white as snow"?
If all my days were sunny, could I say
"In His fair land He wipes all tears away?"
If I were never weary could I keep
Close to my heart, "He gives His loved sleep?"
Were no graves mine, might I not come to deem
The life eternal but a baseless dream?
My winter, yea, my tears; my weariness,
Even my graves may be His way to bless.
I call them ill, yet that can surely be
Nothing but good that shows my Lord to me.

—Mrs. D. R. Alexander.

"FOSSIL POETRY"

THE ORIGIN OF LANGUAGE.

"Language" said Emerson, "is fossil poetry." Words are like uncut gems which conceal their loveliness beneath unassuming exteriors; but, cut and polished, reveal the thousand rays of light which they have kept and preserved for centuries. The numismatist may revel in his coins, the philatelist in his stamps, but the philologist finds in words a treasure-house of history, romance and poetry that no other study can give him.

To some, words are mere combinations of letters which have served their purpose when they have differentiated objects; mere thing-labels. To the student they become endowed with life and are pregnant with interest. "Sunset," "sunrise," and "solstice" tell him of an astronomy in vogue before Copernicus. The story of Tantalus, so placed in water with fruit over his head that he could reach neither, intensifies for him the meaning of the word "tantalise." Where three roads converged the Romans met for idle gossip. The "tres viae" of the Latin has become our "trivial" of to-day. The halcyon, according to the ancients, laid its eggs in a nest on the sea. During the hatching period the sea was supposed to remain perfectly tranquil so as not to disturb the fragile charge entrusted to it. A knowledge of this old belief does not detract from the charm of the term "halcyon days."

"Sincere" originally referred to honey without wax, that is, the best honey, without blemish. Bargains were formerly sealed by the breaking of a straw. The Latin for straw was "stipula," hence our modern "stipulation." A "desultor" was a circus-rider, who, riding two or three horses, did not remain long on any one of them. This deprives "desultory" of none of its significance; neither does "caprice" lose anything when we remember that a "capra" was a frisky, restless goat.

When cattle was money it is not difficult to see how we got the word "pecuniary," for "pecus" meant cattle. From even the costermonger there is something to be learned. A "coster" comes from "costard," a large apple, so that the original costermonger was a seller of large apples.

Then the debasement of some words is fascinating. At one time a knave was merely a boy; a villain, a farm-hand; a churl, a countryman; a blackguard, a menial servant; an idiot, a private person. To trace their gradual comedown in the world would be to trace the history of the people. What scraps of biography, too, lurk in such words as blanket, boycott, macadamise, galvanism, mesmerism and the like, and what a fund of mythology is realised in words such as argosy, atlas, hector, stentorian, gordian, and such words; while there is geography to be learned from bayonet, cherry, currant, meander, lumber, academy, artesian, and so forth.

Truly philology is a fascinating study, and one, too, which can be followed up at home by the fireside. All the illustrations above and all the facts are taken from the *Standard Dictionary*, which simply teems with equally interesting words.

NEW VEGETATION ON A VOLCANIC ISLAND.

Nearly twenty years ago, a great volcanic eruption absolutely killed all life in the volcanic island of Krakatau, near Java. An interesting account of the way in which this island has again become covered with verdure, without the agency of man, is given by Dr. O. Penzig in a recent scientific memoir noticed in *Nature* (March 26) by W. Botting Hemsley. The beginnings of the new vegetation were observed, it appears, by a Dr. Treub, who visited the island in 1887, three years after the eruption. Says Mr. Hemsley:

"He found that the first vegetable settlers on the covering of pumice-stone, lava, and ash were microscopic algæ. These organisms covered the surface with a slimy layer, which acted as a decomposing agent and created a suitable substratum for ferns, of which about a dozen species were already abundant in 1886. Dr. Treub also observed a few individuals of fifteen species of flowering plants, most of which had sprung from drift-seeds. In the spring of 1897 a party of botanists visited the island, and . . . sixty-two species of vascular plants were observed on Krakatau and the neighboring islets, Lang and Verlaten. Fifty of these colonists are flowering plants, representing twenty-one natural orders, and it seems highly probable that they all reached the islands independently of man. Classifying these fifty-three species according to the assumed means by which their seeds were conveyed to the islands, 7.54 per cent. were possibly carried by birds, 32.07 per cent. were probably wind-borne, and 60.39 per cent. were almost certainly cast up by the waves of the sea. No additional species of fern appears to have established itself in the islands between 1886 and 1897. This is inexplicable, because the region is rich in ferns, the spores of which, one would suppose, would be brought by winds in abundance. Apart from ferns, the probable 'ecophilous' element consists of eight Compositæ, six grasses, and four orchids. After passing the strand belt of vegetation, which is by far the most numerous in species, dense thickets were encountered. The interior and higher part of Krakatau is still much less covered with vegetation, ferns largely preponderating."

Amongst the flowering plants were several species of orchids. Krakatau, says Mr. Hemsley, is about twenty-miles distant from both Java and Sumatra, and the most interesting question suggested by the new vegetation is, "How far does it afford a solution of the problem of the origin of the vegetation of much more remote islands which have more than a littoral or coral island flora?"

The idea that money without character gives respectability and standing before God must not be entertained by Christians. An honest poor man ranks and outranks the proudest earthly monarch with all his pomp and glory. The poorest disciple of Jesus stands higher in the estimation of God than a Nero or a Cæsar, with all of his ill-gotten guins.

6. The generous soul will have its way. It will not soon be discouraged. It will not heed the fears, nor desist at the warnings which some in every congregation are so ready to voice. Large liberality never killed any church. Have the spirit of that good old colored minister who was ever ready to present to his people with earnest appeal the objects which touched his own heart and opened his own slender purse. Some of his people grumbled, but some gave to every object. On a Sabbath morning as he was entering the church with an especial object on his heart, one of his officers, stepping up to him, hoped he would not be asking for any special gift that day. "For," said he, "you are killing the church with this overgiving."

When the time for the offering came the old white-haired venerable negro arose and announced the special offering with all the fervor of his warmed and enthusiastic heart. And then pausing and looking all over his congregation, he continued: "Dey says I's killin' dis yere church by overgiving. If dar is any man, woman or chil' in dis yere audience what has aber heard of a church what died from overgiving; and it when dis service is ober he will come and tell me of dat church, ole as I is, I will take de hat from off my head and de shoe from off my teet, and bareheaded and barefooted I'll make a pilgrimage to dat church. When I comes to its deserted walls, I'll climb up on its decaying roof: I'll lift up my eyes to the skies and stretch out my old and crippled hands, and I'll look to de no'f, and I'll look to the souf, and I'll look to de east, and I'll look to de west, and I'll say: 'Blessed am de dead what die in the Lord from henceforth'"

"There is that scattereth, and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty."

It will be an ill day for the Church when she yields to the delusion that the world can be reformed from the outside. She must lay her emphasis upon conscience, upon the will to do right, upon faith translated into virtue, according to the teaching and example of Jesus. She must condemn the enemies of society who are out of prison as much as those who are in prison. She must appeal to the higher instincts with which law can neither regulate nor reward, to the sense of justice, the sentiment of kindness, the power of self-restraint.

—Dr. Van Dyke.

Every man is the architect of his own fortune," wrote President Carter, of Williams College, to a friend, and then wrote: No, I will take that back. It is only half truth. Every man is a joint architect with God of his own fortune. God makes capacity, man makes character. You can not dream yourself into a character, you must forge yourself one."

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